

CHAPTER XI.

ROSICRUCIANISM AND YOGA.

GNOSTICISM was the parent body which nurtured the esoteric doctrine chiefly in Christian lands, and gave birth to anti-Christian sects from the days of the Apostles to the end of the Middle Ages. Since then, a similar role has been played by the Rosicrucians.

However, before examining the Rose-Croix teaching, we should like to make brief mention of two Orders which played a dramatic part in European affairs in the twelfth to fourteenth centuries.

THE ASSASSINS.

The first of these is the Judeo-Shi'ite sect of the Assassins or Hashishim, founded by a Persian, Hassan Sabah, in 1090.(1) Exiled from Egypt where he had been initiated in the Lodge of Cairo, Hassan traversed Persia as a missionary under the protection of the Jew, Abu Mansur Sadakah Ibn Yussuf, who was vizir to the calif al-Mustansir.(2) When he had collected a sufficient number of followers, he seized the fortress of Alamut on the borders of Iraq and Dilem, and made it the centre of his operations. Hashish (Indian hemp) was used as a drug by his followers before performing some desperate enterprise.

From the Catechism of the Order, one learns that there were seven degrees: (3)

1. The missionary is told to study the disposition of the candidate attentively before admitting him to the Order.

(1) Sabah is the same as Shaba and means "seven": it is a name often assumed by high initiates.

(2) Von Hammer, *History of the Assassins: Occult Theocracy*, p.149.

(3) Heckethorn, *Secret Societies*, p.168.

2. The missionary is to gain the confidence of the candidate, by flattering his inclinations and passions.
3. He is to involve the candidate in doubts and difficulties by showing him the absurdity of the Koran.
4. He is to exact a solemn oath of fidelity and obedience from the candidate, who is to promise to lay his doubts before his instructor.
5. The instructor is to show that the most famous men of Church and State belonged to the Secret Order.
6. "Confirmation." The instructor is to examine the candidate concerning the whole course, and firmly establish him in it.
7. " Exposition of the Allegory." The instructor is to explain the keys of the sect.

Most of the above points are typical of the initiatory procedure in secret societies in general. One should note the importance attached to breeding doubts in the mind of the candidate; as we shall see later, the " philosophic doubt " is one of the first principles taught the candidate in Freemasonry. (Infra, chapter XIII, Plate XXIX.)

The Assassins organized a sort of mafia net all over Europe. When a king or prince wished to rid himself of a neighbouring ruler, he paid so much to the representative of the Order and the deed was done.

" The nephew of Barbarossa, Frederick II, was excommunicated by Innocent II for having caused the Duke of Bavaria to be slain by the Assassins; and Frederick II, in a letter to the King of Bohemia, accuses the Duke of Austria of having by similar agents attempted his life."(4)

The Assassins were suppressed—at least, officially,—when the Mongols under Prince Hulagu invaded Asia Minor and destroyed their fortress in 1256.

THE KNIGHTS TEMPLAR.

In 1118, twenty-eight years after Hassan had founded the Assassins, Hugh de Payens founded the Order of the Knights Templar. The avowed object of the Knights was to defend the Holy Sepulchre in Jerusalem and protect pilgrims travelling to and in Palestine.

(4) Heckethorn, loc. cit.

" At the beginning of the twelfth century, there was in the Near East a sect of Johannite Christians; they pretended that the Gospels were pure allegories. Their head, Theocletus, initiated into the Johannite Mysteries the knight Hugh de Payens, head of the Templars. . . . and named him as his successor. The Knights Templar thus professed the primitive Gnosticism; their doctrine had later a special place in Freemasonry. "(5)

It is chronicled that several of the founders of the Order were initiates in the sect of the Assassins.(6)

According to John Yarker, a high Mason and authority on Gnostic sects, there were seven original degrees of initiation into the Order, the same number as for the Assassins:

" We think we have sufficiently established the fact of the connexion of Freemasonry with other speculative rites of antiquity, as well as the antiquity and purity of the Old English Templar rite of seven degrees. . . ."(7)

The social position of the Knights combined with their secret connexions with the underworld, brought them power. " France, England, and other countries formed associations (Priories) of Templar Knights, each with its own Grand Master and other officers. Such great wealth was accumulated in the treasuries of the Order that, in the year 1185, its annual income represented a sum equal to thirty million of dollars (six million pounds). The Templars were bankers and loaned money on their own terms."(8)

How, within 67 years after its foundation, could this ostensibly altruistic Order count an annual income which no commercial house in Europe could equal?

The explanation is simple. There were three principal sources of income:

1. Fees paid by pilgrims for protection. The annual revenue from this source was not great.

(5) Paul Rosen, *Satan & Cie* (Paris, 1888) p.84.

(6) *Occult Theocracy*, p.143.

(7) Italics in original; Yarker. *Notes on the Scientific & Religious Mysteries of Antiquity*, etc., p. 150.

(8) Blanchard, *Knight Templarism Illustrated*.

2. Ransom extorted from wealthy pilgrims or crusaders. Upon occasion, the Order betrayed its trust and allowed wealthy victims to fall into the hands of the Saracens; then it secretly shared the ransom with the captors.

3. The bulk of the revenue came from a third source. The Templars acted as a kind of "Gentile front" for the Jews. In medieval Europe, as in parts of North Africa to-day, the Jews lent on usury to the peasants and small traders. If the peasant paid the extortionate interest, he had still the hope that some day there would be the periodic rising against the Jews, who would be driven out and the debts extinguished. To avoid such an event, the Jews lent through the Templar Order. It was Jewish capital and Jewish usury, except for such commission as was allowed the Order for collecting from the people of the land.(9)

The huge annual income mentioned above represented chiefly the usury on money loaned by the Jews all over Europe.

To-day the Masons, who have adopted several of the Templar degrees, act in a somewhat similar capacity as "Gentile front " for Jewry. All the big banks are controlled by international Jewry, but many of these banks have Gentile heads. The latter are always either Freemasons or members of some affiliated secret Order.

As the Templar degrees are incorporated in Freemasonry (considered in a later chapter), we merely note here a Gnostic practice of Templar initiates.

An idol called the Baphomet or Venus-Barbata, also worshipped to-day in the Palladist Lodges of Freemasonry, presided over certain initiatory rites. Eliphas Levi and other high initiates, have published pictures of this figure in their works. The head is like a goat's head with horns and a beard; between the horns is a flaming torch. This figure represents the phallic, hermaphrodite god. The beard is here, as in the Kabbalah,(10) the symbol of generative force.

(9) Cf. H. de Vries de Heekelingen, Israel, pp.19-20.

(10) There are 13 chapters on the "Beard of Macroprosopus": Mathers, pp.142-173.

The torch between the horns represents "Wisdom," viz. sexual hypnotic influence.

In the 29th degree of the Scottish Rite for the Continent, the Orator explains: "The Baphomet is the pantheistic and magic figure (or symbol) of the Absolute. The torch between the horns represents the equilibrating Intelligence. . ."(11)

In the trial of the Templars, this bearded figure is described. They regarded it as the symbol of the generative forces of nature. It was called Baphomet, from the Greek bapho + metis, "to baptise or fortify in Metis." Metis is the Acha-moth of the Gnostics and Ophites. (12)

Some of the Baphomets used by the Templars are still preserved. On one of them, described by Antonini, is found a Greek epsilon: this letter in Greek is the numeral "5," the number of "marriage," and was sacred to the androgynous Apollo, or Apollo-Artemis. (13)

As Gnostics, the leaders of the Order were anti-Christian: their aim was to overthrow Church and State and set up an occult government.

The attention of Philip IV (1285-1314) of France was drawn by Robert de Flins to certain events which had occurred in the reign of Louis IX (1226-1270), Philip's grandfather. Philip ordered an investigation.

As a result, Enguerrand de Marigny and Raoul de Presle secured documentary evidence (recorded in the Chronicle of S. Denis) of the Templars' treason during the reign of Louis IX. At the time of the Seventh Crusade and the battle of Mansourah (1250), the Templars had betrayed Louis IX to the Saracens. Louis remained a prisoner in Palestine from 1250 to 1252, until the huge ransom could be raised in France and sent to Palestine. A part of this royal ransom was paid by the Saracens to the Templars as the price of their treason.

Other documents proved that a regular ambush had been laid for Louis at the time of the Eighth Crusade. The king had been induced to sail for Tunis by the Templars' report that King Omar of Tunisia would become a convert and join forces with France against the Saracens. The result of the

(11) Leo Taxil, *Les Mysteres de la Franc-maçonnerie*, pp.358, 369.

(12) Paul Antonini, *Doctrine du Mai* (Paris, 1898), p.172.

(13) Op. cit. p. 174. Cf. Plutarch's Essay on the EI of the Temple.

ambush was that the bulk of the French army and Louis himself perished of the plague outside the walls of Tunis (1270).

Further evidence showed that the Order was subversive and planned the overthrow of the Government.

With these proofs in hand, Philip asked Pope Boniface VIII to bring the Order to trial. In this and throughout the ten year struggle with the Order, the king had the full support of the States-General (or Parliament). But Boniface VIII, dreading a scandal, refused to act: it remained for his successor, Clement V, to make a fresh investigation.

After annulling the proceedings of the commission set up by Philip, Clement presided at Poitiers a preliminary hearing of 72 knights. His hopes were that the charges might prove groundless. On the contrary, he received from these knights a free and voluntary confession of all the crimes of which the Order was accused.

As a result, the pope felt obliged to proceed. He instituted a special commission to meet at Paris and examine the charges according to the regular, legal procedure. The Commission was composed of archbishops, bishops, and high dignitaries, both ecclesiastical and civil, as well as four public notaries. (Public notary was then a more important function than today). The Templars had every possible opportunity to defend themselves and the Order.

Of the 231 knights heard by this commission, all but thirty confirmed the testimony of the 72 knights heard at Poitiers. The thirty who denied the charges were from the country of Foix, and all employed the same form of denial. Of the 200 knights who without constraint and on oath confirmed the charges, each made a detailed statement, specifying time, place, names, etc., in each instance where the immoral action occurred.

The proceedings of this special commission were first published from the original manuscript by the French historian, Jules Michelet, member of the French Institute and himself a high Mason. His first volume, *Le Procès des Templiers*, appeared in 1841; the second volume in 1851. Michelet, after more than fifteen years' study, was convinced of the guilt of the Templars. His work has never been superseded, and should be studied by all interested in the question.

Of the 30,000 to 40,000 knights who, for their confessed crimes, were sentenced to terms of imprisonment, fasting, or prayers, not a single one ever retracted his confession, even after the death of pope and king, and after his own release from prison. Only the Grand Master, J. B. de Molay, and Guy, Dauphin of Auvergne, sentenced by the pope to life imprisonment, when called upon to ask the public pardon in the presence of the faithful outside the Cathedral of Paris, retracted their confession. Philip IV, without the consent of the pope, then gave orders, according to the civil law of the day, that the Grand Master be burned on the island of the Seine, on March 11, 1314.

The property of the Templars was transferred to the Knights of S. John or the Knights of Malta: none of it went to the king or to the royal treasury.

As a result of the findings of the trial at Paris, the Order was suppressed in all other countries of Europe; in England, the property of the Order was transferred to the Knights Hospitallers.

Nothing proves better the Order's evil ambitions and close connexions with the underworld, than the way it wreaked its vengeance on pope, king and country. By poison, tortures, and the gibbet, it executed by devious means all those who had taken an active part in the trial. A few days after Molay's death, the pope was seized with a violent attack of dysentery: he died within five weeks, on April 19th. Philip died within the year of a disease no one could diagnose. The chancellor, Pierre de Latilly, died in prison. The attorney-general, Raoul de Presle, died of tortures in his prison cell. Pierre de Flotte and Nogaret had died before the king; after the king's death, Enguerrand de Marigny was hanged. All three sons of Philip, strong young men, died mysteriously one after the other as fast as they ascended the throne: Louis X, Philip V, and Charles IV, and the heir apparent, John I, son of Louis X. Thus the direct royal line became extinct. The throne fell to a relative, Philip VI of Valois, but was claimed by another relative, Edward III of England. Hence the Hundred Years War, which reduced the kingdom of France to a shadow of what it had been under Philip IV.

THE ROSICRUCIANS.

In contrast to the short but dramatic history of the Knights Templar, the Rose-Croix Fellowship has led an unspectacular existence for some centuries. Like the Gnostics, the "Brothers of the Rosy Cross" have purposely obscured their origin by legends of their own fabrication. But the sect may be traced to the sixteenth, and certainly to the seventeenth, century. In 1614, two books on the fraternity, *Fama Frater-nitatis* and *Confessio*, were published; they were attributed to Valentine Andrea. The insidious part played by the Rose-Croix in the Puritan rebellion under Cromwell; (14) their founding of the Grand Lodge of England; (15) their organizing the Illuminati who, together with the Freemasons, brought on the French Revolution; and their subsequent activities, cannot be dealt with here.

Our purpose is to give an idea of their teaching from one of their own books, *The Secret Doctrine of the Rosicrucians* by Magus Incognito (Advanced Thought Publishing Co., Chicago, 1918). As to their activities :

" Members of the Rosicrucian body are prominent in the councils of nearly all the occult organizations and societies throughout the world. . . Many Rosicrucians are also prominent in philosophic and scientific circles, and some of them are men quite prominent in the large affairs of the business and professional world, and in the ranks of statesmanship. Others are prominent in movements like the ' Labour Movement ' and similar activities. Some are prominent in the councils of the various churches, and others are leaders in Masonry and similar secret societies. In all of such circles, the Rosicrucians exert a powerful influence. . ." (Ibid, p.10.)

" The Secret Doctrine of the Rosicrucians is believed to have been built up gradually by the old occult masters from

(14) See *Occult Theocracy*, pp.156-162. The Cromwell family had Rosicrucian connexions, and Oliver Cromwell is supposed to have been an initiate. In any case, he was a close friend of Richard Penkett, a Rosicrucian. The activity of the Rose-Croix prior to the Revolution, viz. in 1643, is very significant: Elias Ashmole, pupil of Rabbi Solomon Frank, and Thomas Vaughan, as well as Rabbi Leon Templo, took a leading part. One should not forget Oliver Cromwell's friendship for Manasseh ben Israel; his bill to admit the Jews; his offer of S. Paul's Cathedral to the Jews, etc.

(15) Explained in chapter XII, infra.

the fragments of the esoteric teachings treasured by the wise men of all races." (Ibid, p.16.) These Rosicrucian masters " found a portion of their material in Egypt, India, Persia. . . and in the mystic records of the Hebrews, such as the Kabbalah and the Zohar." (Ibid, p.17.)

The Rosicrucian system is based on seven: there are Seven Aphorisms of Creation, Seven Planes of Consciousness, etc. The seven system is a modified form of the eleven system or hendekaglyph, the trinity with the esoteric zero being concealed.

Originally, there appear to have been seven degrees of initiation, (16) as there are in the sacerdotal caste of the Brahmins; (17) but later the Rose-Croix degrees were increased to nine. (18)

" The symbol of the Rosicrucians appears in several forms, as for instance: the Cross surmounted by the Rose; the Sword (with Cross handle) attached to the Rose; the Cross surmounted by the Crown; a modification of the Phallic Cross, etc. The explanation of the general symbol is sevenfold,— the three highest being reserved for initiates. . ." (Secret Doctrine, p.20.)

" The modified Phallic Cross indicates the sexual duality of the manifested universe—the presence and activity of the universal male principle and the universal female principle, respectively." (Ibid, p.22.)

Plate XXIV shows the following Rosicrucian symbols :

Figure 1. The Rosy Cross. This is the conventionalized form made to resemble the Christian cross.

Figure 2. The Universal Androgyne. This is the Rose (which, in the West, corresponds to the Lotus of the East) represented as a simple circle, and the Cross. The symbol is explained as that of the " Bisexual Universal Being." (p.54) In other words, it stands for the phallic god, and has the same meaning as

Figure 4. The Phallic Cross. " In its highest forms, this teaching (bi-sexuality) lay at the very heart of the Ancient

(16) Heckethorn, Secret Societies, vol. 1, p.342.

(17) Ward, Freemasonry & the Ancient Gods, p.17. (18) Occult Theocracy, p.157.

Mysteries, and resulted in the very highest and noblest conception of the dignity and worthiness of Sex." (Ibid, p.53.)

" In order to understand the symbology of the Universal Androgyne, it is necessary first to become familiar with the two ancient symbols of Sex. In all the ancient philosophies and religions, we find that the ' Gross ' (+) is the symbol of the Male; and the ' Circle ' (O) the symbol of the Female." (Ibid, p.54.) "Sometimes the Cross is represented as the letter ' T ' (Tau-cross) and the Circle as the letter ' O '." (Ibid, p.55)

Figure 5. The Swastika. " The well-known esoteric symbol . . consists of a modified Cross, conceived as a whirling wheel. The whirling Cross of the Swastika, when seen in rapid motion, presents the appearance of a Circle enclosing a Cross. This symbol ... is one particularly sacred to the Rosicrucians, since to them it represents the Universal Activity and Universal Creation, symbolizing the Great Mystery of Occult Generation on all planes of Life."(19) (Ibid, pp. 55-56)

Figure 3. Sacred Brahmic Symbol. This is inserted here for the sake of comparison. According to "Ward (Freemasonry, p.30) :

" The Circle indicates Infinity and, in particular, God the Infinite and Unknown. The border of triangles signifies that everything in nature is subject to the laws of the Trinity (Brahma, Vishnu, Shiva).

" The Serpent is the symbol of Wisdom and Perseverance. It also points out that the multitude is not to be admitted into the revelation of the higher truths. . . The Seven-knotted Wand represents the seven degrees of the Order and also the various sacred and mysterious sevens, such as the Seven Celestial Cities, . . . seven emanations of the Eternal Unity.

" The point where the Serpent and the Wand cross is that point from whence we all emanate and whither we shall all

(19) In Fig. 5, the Swastika is reproduced as drawn in Secret Doctrine. This form is generally known as the " reversed " Swastika, and represents " black magic ", whereas the Swastika formed the other way represents " Life, Fire ", viz. " white magic ". The distinction between " black " and " white " magic is too subtle for the non-initiate: to him, it is like the distinction between the Jews and the Israelites!

ultimately return. Thus this symbol gives us not only the Circle, but also the Cross, and these together give us the Creation."

The Rosicrucian doctrine of the Creation closely resembles that explained in chapters III and IV. Using the esoteric numbering, we have:

0. The Eternal Parent wrapped in the sleep of the cosmic night: the Infinite Unmanifest represented by the symbol of the circle, viz. the Ain Soph of the Kabbalah.

This circle generates within itself a " Germ " (Secret Doctrine, p.43). Figure 6 (Plate XXIV) shows the Germ within the Cosmic Egg: this corresponds to Plate XII, showing the Cloud Veils of the Ain forming the first Sephira.

1. The Germ, the Life of the World, or World Spirit; or the Word, or Demiurge. (Ibid, pp. 42-43.)

2 and 3. " The One became Two; the Neuter became bisexual, Male and Female: and the work of Generation began." (Ibid, p. 52.) The Germ like Brahma became Vach and Viraj, Male and Female.

This completes the first trinity; below, are the Seven Planes of Consciousness. (Ibid. p. 85.)

4. The Plane of the Elements.

5. The Plane of the Minerals.

6. The Plane of the Plants.

7. The Plane of the Animals.

8. The Plane of the Human.

9. The Plane of the Demi-Gods. 10. The Plane of the Gods.

This completes the hendekaglyph, which is shown in Plate XXV. It should be compared with that of Hermes, Plate XX.

As there are Seven Planes of Consciousness, so the Soul of Man is Sevenfold. (Ibid, p. 144 ff) :

1. The Elemental Soul. 2. The Mineral Soul. 3. The Plant Soul, and so forth, to 7. The Soul of the Gods.

The parts of the Soul have already been treated in chapter II, in connexion with Plate IB; also, in a somewhat different form, in chapter IV, in connexion with Plate XVII.

" The Rosicrucians hold, as a very important part of the teaching, the occult doctrine of Metempsychosis, Reincarnation, or Transmigration of Souls, the essence of which doc-

trine is the survival of the individual soul after it passes from the physical body in death, and its re-embodiment in a physical body by rebirth after a sojourn in the resting place of the souls." (Ibid, p.165.)

It may be added that the Rosicrucians are pantheists, and believe in the Universal Substance. " It matters not whether this Universal Substance be called ' Primordial Substance, or ' Infinite and Eternal Energy,' or the ' Universal Ether ' . . In the same way, those schools of transcendental philosophy which postulate the existence of a Universal Mind, teach that all forms and phases of phenomenal existence are but Thought Forms in the Universal Mind. The old Brahminical teachings likewise hold that the Many exist but as incidents of the ' dream ' or ' meditation ' of the Lord High Brahma." (Ibid, pp. 64-65.)

" It is to assert the sublime truth first perceived by Spinoza: mind and matter are the warp and woof of the ' living garment of God '." (Spinoza got the " sublime truth " from the Kabbalah.)

* * * *

" One of the interesting points of the Rosicrucian teachings ... is that which is concerned with the Aura, or Psychic Atmosphere of the Human Individual, and the Astral Colours which manifest in that Aura . . . (Ibid, p.204 ff.)

" The human aura is an emanation from the soul... It is a form of energy rather than of matter. . . is egg-shaped, and extends to an average distance of two or three feet from the body of the person. . .

" The most interesting phenomena are the ' auric colours ' which represent the mental and emotional elements. . . .

Black indicates hatred, malice, revenge, and similar low feelings.

Grey (bright shade) indicates selfishness; (dark shade) melancholy.

Green (bright live shade) indicates diplomacy, worldly wisdom, suavity, polite deceit in general; (dirty, muddy shade) low deceit; (dark, dull shade) jealousy, envy.

Red is the colour of the passions in general; (dull) sensuality; (bright flashes) anger; (crimson shade) love; (rose colour) the highest form of human love between the sexes.

Brown (reddish) indicates avarice.

Orange (bright shade) represents pride and ambition.

Yellow represents intellectual power in its various forms.

Blue (dark) indicates religious emotion; (light) spirituality." And so forth.

The Rosicrucians teach the student to hold in his mind the mental image of a certain colour: this will result in the production of the corresponding emotion in the student's mind. For instance, if the student will concentrate on red, "there will be awakened in him a strong passionate emotion, and the manifestation of animal vitality and vigour, virility, courage,

This explains why Communists have chosen for their flag a dull red: sensuality. The colour scheme has also a part in the hypnotic effect on the candidate in the various degrees, namely, in the Scottish Rite degrees (*infra*, chapter XIII).

"In the explanation given here concerning the aura, will be found a key to very interesting phenomena along the lines of Personal Magnetism, Magnetic Influence, Personal Atmosphere, etc. ..." (*Ibid*, p.216.)

To complete the Rose-Croix theory, there are Seven Cosmic Principles:

1. The Principle of Correspondence. This is the "looking-glass" theory discussed in chapter II. The aphorism is: "As above, so below; as below, so above." (*Ibid*, p.217.) This motto in Latin is shown in Plate XIV, "The two faces of the Zohar."
2. The Principle of Law and Order. This amounts to a belief in Determinism, and is very close to Fatalism.
3. The Principle of Vibration. This is very important in occultism.

"The occultists teach that each and every mental or emotional state has its own distinctive rate of vibration, and that the secret of 'emotional contagion' [= hypnotic influence] is due to the fact that similar vibrations are set up in the emotional nature of persons subjected to the influence of strong emotion in another person. All manifestations of

thought, emotion, will, desire, or feeling, or any other mental state, are accompanied and caused by vibrations of a certain high rate, and these vibrations tend to influence others in their field of 'induction,' and tend to set up in the others similar vibrations. In this fact lies the secret of Mental Influence, Personal Magnetism, etc. . . A knowledge and mastery of the science of mental vibrations enables the skilled Rosicrucian to change the rate of his mental vibrations at will, and thus to maintain a state of mental calm and power unaffected by the thought vibrations of those around him." (Ibid, p.229.)

4. The Principle of Rhythm.

" In some of the higher teachings of the Rosicrucians, the student is instructed in the application of the Principle of Rhythm to the mastery of his emotional states and feelings. The essence of this teaching is that the wise, perceiving the inevitable reaction following action, . . manage to escape the consequences of the reaction by rising to their higher realms or planes of consciousness just before the time of the backward swing of the emotional pendulum, thus allowing the reactionary movement to be manifested only on their lower planes of consciousness, while the Ego dwells serenely on the upper plane. . .

¹They call this the Process of Neutralization, the operations of which consist in raising the Ego above the vibrations of the ordinary conscious plane, and on to the higher one. . . The occult masters . . . polarized themselves at the positive pole of a particular emotional state, and by a process of 'refusing' or denial, they managed to escape the effects of the swing of the emotional pendulum to the negative pole of that emotion." (Ibid, p.233.)

5. The Principle of Cycles. Both rhythm and cyclicity are closely allied to the principle of vibration.

"The Ego may convert the circle of its life-motion into an advancing and rising spiral, which, while carrying him around the life circle, will at the same time raise him a stage higher at each turn. . . By advancing the central point, by means of the will, the wise and the strong convert the Circles into Spirals, and thus advance and attain." (Ibid, p.238.)

6. The Principle of Polarity.

" All phenomena manifest polarity, or opposite and contrasted sets of qualities, properties, or powers, operating in opposite and contrasted directions." (Ibid, p.239.) The magnet, with its positive and negative poles, is the best illustration. " Love may be changed into hate, or hate into love, by a shifting of polarity."

7. The Principle of Sex.

" There is Sex manifested in everything—the masculine and feminine principles are ever at work in the universe. . . On the physical plane, Sex manifests physical generation; on the mental plane, it manifests mental generation; and on the spiritual plane, it manifests spiritual generation. . ." (Ibid, p. 247 ff.)

" The activities of the electrons, the atoms, and the corpuscles of which matter is composed, are purely sexual activities—all attraction is sex attraction, and, as all cosmic activity results from attraction, therefore Sex is the Motive Power behind the activities of the Cosmos. . ."

" Passing on to the Plane of Mind, we find that ... the subconscious mind, this 'other mind' is subject to stimulating influences from the 'conscious' or 'objective' mind, and . . . becomes fertile and produces a wealth of ideas, thoughts, and actions.

" Suggestion and Hypnotism operate in the same way, viz. by the Masculine Principle projecting its vibrations toward the Feminine Principle in the mind of the other person, the latter taking the seed-thought and allowing it to develop into maturity when it is born on the plane of consciousness. The Masculine Principle in the mind of the person giving the suggestion directs a vibratory current toward the Feminine Principle in the mind of the person who is the object of the suggestion, and the latter accepts it according to natural laws, unless the will interposes an objection. . . .

" The peculiar influence exerted by some persons over others is explainable in this way : the operation of Mental Sex activity in the form of vibratory mental currents. Here we may find the secret of personal magnetism, personal influence, fascination. . .

" The Principle of Sex manifests and operates also on the

Spiritual Plane of being . . . and its results are spiritual generation. . ."

(Of course all occultism is physical. When occultists speak of a "spiritual plane," they mean that the force is not directed at a particular person or object: the result is mass hypnotism as opposed to personal hypnotism.)

" Sex is omnipresent and all-pervasive in the universe. All creation is generation, and all generation proceeds from Sex."

TWO ILLUSTRATIONS FROM YOGI PRACTICE.

In view of the similarities between the Rosicrucian doctrine and that of the Yogis, it is convenient to draw upon the latter for the purposes of illustration. A pamphlet entitled " An Essay on the Fundamental Principles of Operative Occultism " by Manly P. Hall (Los Angeles, 1935) contains a reproduction of a painting representing the " Opening of the Third Eye." The principal details are shown in Plate XXVI. The explanation follows :

" This painting of the head of Minerva shows, in part, the activities of the pineal gland and the pituitary body at the time of the phenomenon commonly termed the 'opening of the Third Eye' (C). The Kundalini fire (sex-force) is seen rising upward through the spinal canal (A) into the pons of the medulla oblongata. The golden light (B) radiating from the base of the brain at the back, gradually increases in size and intensity until it forms the nimbus or halo of the saint (sic). The pituitary body is here shown surrounded by an elliptical rose aura."

(As explained above, rose aura indicates " the highest form of human love between the sexes.")

" The pineal gland—the Third Eye of the Mysteries—is here depicted as blue in colour and surrounded by a radiating blue aura. In reality, however, this aura includes within itself all the colours of the spectrum, but blue decidedly predominates. The tiny vibrating finger on the pineal gland points directly toward the pituitary body. This finger, vibrating at a very high rate of speed, is the actual cause of true spiritual illumination."

Another illustration, also given in the same pamphlet,

represents the " Seven Spinal Chakras." It is sketched in plate XXVII. The explanation given in the pamphlet is :

" This painting of the Chakras is based upon a number of native drawings brought from India by Mr. Hall in 1924. In the Orient, diagrams of the Chakras are comparatively common, but several symbols not generally included have been added, which make the painting more complete. The most important additions consist (1) of the interlaced triangles behind the figure, the body of the Yogi himself forming the upright triangle; (2) the beam of golden light rising from the Brahmarandra, or Gate of Brahma, in the crown of the head; and (3) the Sahasrara, or Thousand-petalled Lotus, in the upper part of the brain, which is generally pictured as an inverted lotus-like cap, but is here shown as a great flower-like sunburst, with a white centre and concentric rings of petals.

" The plate is, of course, diagrammatic and must not be considered too literally.

" Study the flower-like centres upon the spinal column of the Yogi. Through the centre of the seven flowers passes the tube Sushumna, which corresponds to the sixth ventricle of science, a tiny tube passing through the centre of the spinal cord. On the left side of Sushumna is another tube called Ida, and on the right side a third called Pingala. These are the poles of the central tube. . . These two tubes are profoundly influenced by the nostrils on their respective sides. The Ida and Pingala cross at the base of the spine. The Ida, Sushumna, and Pingala together are the chief of the Nadis, and of these three the Sushumna is the most important. In the ordinary individual the tube of the Sushumna is closed, but by Yoga it is opened so that there is a direct connexion between the sacral plexus at the base of the spine and the pineal gland in the head.

" According to Hindu allegory, Kundalini, the goddess of the serpent fire, descends into man through the umbilical cord at the navel, but when the umbilical cord is cut, this serpentine power coils itself in the sacral plexus, where it rests upon the triangular bone at the end of the sacrum. This triangular bone is shown as an inverted triangle in the Muladhara, the four-petalled lotus-blossom at the base of

the spine. Here Kundalini remains coiled until through occult exercises she is caused to rise through Sushumna into the brain, where she awakens the activity of the Third Eye, the pineal gland. This Third Eye is the link connecting man with the spiritual world . . or with the higher spiritual nature of himself. The anthropos, or ' overman,' which never descends into incarnation, was called by the Greeks the Cyclops, the giant who had but one eye, which eye was the pineal gland. By means of it, the higher ego was capable of seeing downward into the human nature, and the human ego was capable of seeing upward into Buddhi, or the ' overman.' Kundalini is more or less excited into rising as the result of the ascending essences in Ida and Pingala. . . .

" Let us now consider the centres from the lower upward. That division or step of Yoga called Pranayama, is devoted to awakening Kundalini from her coils and causing her to rise upward through the Chakras. As she contacts these in turn, they result in an extension of consciousness. Each of the five lower centres distributes one of the five forms of Prana, or broken-up energy of the sun. Each of the seven chakras also has a corresponding tattva or breath—a motion or condition of spiritual air. Beginning at the bottom of the spine and working upward, the centres are as follows:

1. Muiadhara. This has four petals and an inverted triangle in the centre. The tattvic power of smell is associated with this Chakra. (Compare Plate XIX, inverted triangle numbered: 7, 8, 9.)
2. Svadhisthana. It contains six petals, with a crescent in the centre. Its tattvic correspondent governs the sense of taste. It is the prostatic plexus. (Compare Plate XIX, No. 6.)
3. Manipura. This chakra contains the red triangle. It has ten petals and is associated with the epigastric plexus and the navel; also, with the tattva of sight. (Compare Plate XIX, No. 5.)
4. Anahata. Its symbol is two interlaced triangles. This chakra has twelve petals and is associated with what is commonly called the cardiac plexus. Its tattvic power is the sense of touch. (Compare Plate XIX, No. 4.)

5. Vishuddha. This consists of a white circle surrounded by sixteen petals. It is known to modern science as the pharyngeal plexus. Its tattvic correspondent gives the sense of hearing. (Compare Plate XIX, No. 3.)
6. Ajna. This is the cavernous plexus of the brain. The lotus consists of two petals caused by the fanning out of spiritual rays, one to either side. Its tattvic power is to give the quality of thought. (Compare Plate XIX, No. 2.)
7. Sahasrara. This is the thousand-petalled lotus, the highest of the sacred seven. Its tattvic power is purely spiritual. It corresponds either with the pineal gland or an unknown centre directly above it. When Kundalini reaches this point, divine consciousness is attained." (Compare Plate XIX, No. i.)

It is interesting to compare the 7 chakras with the 9 numbers of Plates XIX and XI, the bottom chakra corresponding to the Nos. 7, 8, 9 of the latter.

From this it appears that the rise of Kundalini through the chakras is the reverse of the descent of the erotic impulse. The raising of the Kundalini is thus a perversion of the sex-forces.

Such a perversion is punished by nature: "Woe to the unhappy mortal who raises Kundalini prematurely to the brain! The sting of the fiery serpent is most deadly . . . She will burn her way to the brain and destroy the reasoning qualities of the mind." (Ibid.) This punishment can be escaped only by a long training—as it were, a gradual perversion of the body, the will, the reason, etc. . . This training, to which reference has been made in chapter II, is given in many books on Yoga.

The Assassins, the Templars, Rosicrucians, and Yogi drew or draw their strength from occultism, the serpent goddess. In different spheres of activity, all stand opposed to reason, civil authority, and Christianity.